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DIALOGUE

Between a Collegian, and the President of his college, on the authenticity of Christianity.

(Concluded from page 316.)

COL. THERE are many difficulties and contradictions in the bible.

PRE. That there are many *difficulties* in the scriptures I own, but that there are *contradictions* I deny. But to whom do such appear? Do we expect a child to read a newspaper that never learned his alphabet? Do we admit a youth to a collegiate education that never read a grammar? Mention a few philosophical experiments on air, or of the nature and effects of electricity, to a person who never read on these subjects, nor saw an experiment, nor, perhaps ever beheld the apparatus; would you not smile while he expressed his opinion of the supposed difficulties, the contradictions, and perhaps, the fallacy of the whole? And would not this evidently arise from a gross ignorance in *first principles*? Let me then ask you, Sir, if it be good sense, or good manners, in a person, to talk of *diffi-*

culties, and *contradictions* in religion, while he himself be irreligious? Take a seat on the lowest form in Christ's school, and then bring forward your difficulties: you will then soon find them to vanish.—I wish to inform you, my dear young friend, that the bible contains a RELIGION FOR SINNERS, pardon for the guilty, health for the sick, sight for the blind, comfort for the distressed; and, until you feel just as the gospel describes, you will never wish to enjoy the blessings which the gospel contains. I will just add, that the scriptures, however written by different men, of different languages, and distant periods, every part of them harmonize in pointing out the most august character of Jehovah, the miserable state of man by sin, the completeness of redemption by Jesus Christ, the power of the Spirit in applying the virtues of salvation to the heart, the privileges of the godly in this life, and their glory in the next. Each of these are minutely expressed, are easily understood by an illuminated mind, and afford ground and reasons for moral and social actions, infinitely plainer and more certain than the variety of axioms in natural and experimental philosophy. I conclude my answer to your question nearly in the words of the celebrated *Dryden*: "Whence but from heaven could men who were generally skilled in arts, who were born in different periods of time, and in different parts of the world, weave such agreeing truths? How is it possible, and what end could they have in view, that they should all conspire to cheat us with a lie, their pains unasked, their advice ungrateful, starving their gain, and martyrdom their reward?" Come, Sir, be free—if you have any other objection let me hear it.

COL. Indeed, good Sir, I feel already so guilty and ashamed, for disbelieving what I did not know, that I know not how to proceed: however, having your leave, I will trespass upon your patience once more. The impropriety of conduct in some christians, has been an objection to my embracing the system.

PRE. True: we have to lament that some professors of christianity have and do act improperly; but should the whole be condemned for the sake of a few? or should this be laid as an evil to the charge of christianity? Certainly not. If there was no intrinsic value in christianity, there would be no counterfeit: if there were no real christians, there would be no hypocrites. All those torrents

of blood, shed by what are called christian princes, were not the dictates, nor the fruit of christianity; but the lust of ambition, revenge, and love of conquest. Probably this objection may also arise from your personal observations on professors of the gospel. In this case I will say, I also have been deeply affected when witnessing improper conduct of such persons. But on due reflection on the extreme depravity of the heart, and the many enticements to evil, I have been more astonished that *any* live an honour to God, useful to society, and happy in themselves, than that a greater number should not. It is not uncommon for those who are unfavourable to the gospel, to use *both* eyes to mark the improprieties of its followers, and scarce ever glance upon their own conduct. Very different from this is the temper dictated by the bible: for instead of being like the vulture, preying upon the carrion of others' conduct, they are clothed with humility, under a due sense of their own infirmities. I readily own to you, my young friend, if I have hitherto maintained a life in any measure consistent with the office I hold in college, or beneficial to society at large, I wholly attribute it to the kind influence of my God and Saviour upon my heart. Your proposed objection gives me an opportunity to name two other arguments favourable to christianity, and I think, must prove alleviating to you. The very bible has predicted those false professors of whom you complain, and marked out both their conduct and their end. Read, as a proof, the parable of the ten virgins. (Matt. xxv. 1—13.) Another argument is, God has not hidden any of the evils and improprieties of his most distinguished servants; but has lain the blackest mark upon them, and shown their just aggravations for their repentance; and they still exist on record, that *he who thinketh he standeth may take heed lest he fall.* 1 Cor. x. 12. Remember, christianity makes no man personally sinless, but corrects and subdues our evil nature. It must be confessed, that the opposers of christianity are not more brilliant in their moral virtues than others; neither, while they reflect upon our bible, do they possess wisdom and benevolence sufficient to give us a better rule of life, and a ground of hope. A celebrated deist once had candour enough to acknowledge to me in Boston, "Sir, after all our disputes with you on the subject of christianity, I must own

that you have *two* chances to our *one*. If we are right and our standing safe on the ground of nature, you must be also. Should christianity be true, you are safe and we are lost." On this concession, how true is the sentiment of Moses: *Their rock is not as our rock, even our enemies themselves being judges.* (Deut. xxxii. 31.) [College bell rings.] The bell now rings for my attendance on the senior class; I shall only add, I wish you well: think coolly, read the bible for yourself, try to read your own heart also; above all, if hitherto you may have lived without prayer, go to God, and humble yourself before him for your sins and ignorance, beseeching him to shine upon you in mercy: and on any proper occasion, I shall be always ready to give you my best advice. God bless you!

COL. Sir, I feel too sensibly sufficiently to return you my thanks. I hope your advice will not be lost.

FOR THE CHRISTIAN MONITOR.

To answer the parables or allegories proposed as enigmas or "obscure and puzzling questions," on page 203 of the Monitor, it appears necessary to exhibit in the first place, What the kingdom of heaven here spoken of is; Secondly, where it is to be found, and when this is understood; Thirdly, the parables which will become more intelligible to those who possess the key of David, which only can unlock the mysteries concealed in the letter of the scriptures. The object of the inquiry is inestimable.

§ 1. In Matt. vi. 20. we are commanded to lay up our *treasures in heaven*; and again, (verse 33.) to "*seek first the kingdom of God and his righteousness*" before any earthly benefit, of food, raiment, or drink. If heaven, and the kingdom of God are *not* to be found by us, while inhabitants of these earthly tabernacles, how can our *treasures* be laid up in *heaven*, and why are we now commanded to seek the kingdom of God before any other thing? But a kingdom, and a heaven may be found and enjoyed here, as well as hereafter;

in this life, as well as in that which succeeds it, where the soul is dislodged from its clay tenement. For the kingdom of heaven, or the kingdom of God, is righteousness, peace, and joy in the Holy Ghost." Rom. xiv. 17. First, it is righteousness;—it is the possession of Christ, who is "the Lord our righteousness," and who is also said to be "made unto us wisdom, and righteousness, and sanctification, and redemption." Secondly, When possessing one who has redeemed us from iniquity, and washed our souls from all uncleanness, then *peace* and *joy* necessarily attend. Though in the world we have tribulation and wo, yet in him we have *joy* and *peace*: and being in righteousness, peace, and joy, and in the Holy Ghost, (the Comforter promised) we are in that which constitutes heaven; and we enjoy it on earth. And it appears a great privilege to foretaste heaven while here, and a great encouragement to seek *first* the kingdom of God and his righteousness before every other consideration. Come, therefore, hither, taste and see how good the Lord is, in his fountain of bliss, and in his paradise of joys. But no man can regain lost paradise, but by returning through the flaming sword which turns every way to prevent every thing unclean from entering in. Its sharp edge circumcises the heart, and makes the inward Jew. The operation is painful, but absolutely necessary, if we would be subjects of Jesus, who is born King of his people. His kingdom is an everlasting kingdom, and of his dominion, there is no end. It is not of this world, else would his servants fight. The weapons of their warfare are spiritual, for such is their King, and kingdom; and such let us be in all our views.

§ 2. Where is his kingdom to be found?

When John Baptist came, he declared that the kingdom of heaven was at hand, referring probably to the interpretation of Nebuchadnezzar's dream. For Daniel told the king, (ch. ii. 44.) that *in the days of the four great kings*, (or kingdoms; to wit, Babylon, Medo-persia, Grecia, and Rome,) shall the God of heaven, set up a kingdom, [christianity,] which shall never be destroyed. This is the kingdom of the little stone cut out of the mountain without hands, which shall break in pieces, and consume other kingdoms. This is the stone which the Jewish builders of the law refused; but is the chief head of the church of God. This I believe is the

white stone with a new name written therein, which no man knoweth, saving he that receiveth it. And the kingdom of heaven is with it; and John testified that this kingdom was near at hand. Therefore, repent, for none but those who repent, and bring forth fruit meet for repentance, can enter into this pure and holy kingdom; into this heavenly Jerusalem, and paradise of God. And this kingdom of heaven is said to suffer violence, and the violent take it by force. But who can take it; and rightly strive to enter its strait gate? Answer, those that know where it is: and in what region to search for it. Seek, and ye shall find. Know ye not that the kingdom of God is to be sought and found within you? For this is the King's own language to the Pharisees, when they demanded of him, "When the kingdom of God should come?" He answered them and said, "The kingdom of God cometh not with observation." Behold "the kingdom of God is within you." Here it is to be found, or no where: and every individual is to search for it in his own heart and affections. Every good desire he findeth, will like an angel direct him towards it; every bad inclination is a road leading from it to perdition.

The house of the Lord is no more at Jerusalem, where one stone is not left upon another. The people of the Lord, are no more the sons of Jacob according to the flesh. The land of promise is no more in Canaan of Asia. But the invisible church of regenerated souls is the house of God, every saint is not only his temple, but a true Israelite. For God no more dwelleth in temples made with hands, nor is he a Jew who is one outwardly. Hear this, ye sons of Jacob, who are scattered among all the nations: for ye will never again have an outward temple: your only Jerusalem should be that which comes from God out of heaven, into which nothing unclean, or that maketh a lie, can enter. Its walls are to be as high as the clouds, and higher; its dimensions, the circumference of the globe. For God is no more to be worshipped at Jerusalem and Samaria, as of old, but in the living temples of his children. There is his habitation, and he hath declared, "I will dwell in them, and walk in them:" "I will write my laws in their hearts, and print them in their thoughts, and no one need teach his regenerated neighbours, saying, "Know ye the Lord, for ye all shall know him from

the least to the greatest." To know God is eternal life; for to know him, is to be united to him, and to participate of his divine nature. It is to possess and enjoy him, so that the soul sings, God is mine, and I am his: I will rejoice, and be glad. I have found inestimable treasures, my wants will be well supplied; God is my shepherd, my king, my joy and delight. In possessing him I have a heaven within me; he is my only righteousness, and glory. Where God is there is heaven; I am in them both, and God and heaven is in me. Such is his song. Let every one therefore, mind the injunction of Paul, and examine himself, and see what his situation is. For says he, "Jesus Christ is in you, except ye be reprobates." Readers, have you found him in your heart and affections; and is he your chief joy and delight? Does he rule and guide your affections; is he your souls' shepherd? Do you know him and his voice; and follow him; and not the voice of a stranger? Is his voice your supreme law, rule, and direction; and do you hearken to it more than to the voices of ministers and saints, and to its law in the heart, more than to any written law, or creed? Is he your prophet, your priest, and your king? Does he teach you as never man taught? If so, then you have found him and his kingdom: and behold it is in you; and you need not ascend up into heaven to bring Christ down, nor descend into the deep, nor go over seas, in search of Christ, for he is nigh, even in your hearts and mouths; and dwelleth in the Zion and Jerusalem of his saints.

§ 3. Having a correct view of the kingdom of God among men, and of the little stone cut out of the mountain of God's holiness without hands; we may see why it is likened unto a treasure hid in a field; the which when a man hath found he hideth; and for joy thereof goeth and selleth all that he hath, and buyeth that field." The treasure hid in a field may be compared to the Spirit of God, that lies concealed in the heart. To buy it, we must sell all we have; we must sell self in every shape; (sell it in the shape of self-righteousness, self-willing, and self-working,) and come to Christ the bread, and the waters of life, and buy victuals and drink without money and without price. And unless we do this violence to self, which the kingdom of heaven not only suffers to be done, but commands, saying, "deny thyself," we cannot enter into it, though

it be so near us, and although its door is ready to open to the broken-hearted sinner.

Perhaps the second parable, proposed as an obscure question, or enigma, should be solved in the following manner. "Every scribe" [that is, every writer, expounder, and minister of the internal law, written on the fleshly tables of the heart, which law is the light] "instructed into the kingdom of heaven," [that is, taught by the voice of Christ, the Shepherd of his sheep, who know his voice, and will not notice the voice of any stranger, taught to be sheep in nature, useful, peaceful, meek, harmless, and inoffensive, resembling the Lamb that leads them to his kingdom of peace, which is spiritual, and not of this world, and taught by his Spirit to know the mysteries of the kingdom] "is like unto a man that is an householder" [for the house of God is his church, which every good man is, and the Father and Son make their abode in him.] "that bringeth forth out of his treasure things new and old," [God and his Son, is his treasure, his supreme good, and his most inestimable treasure; and they being in him, and he in them, and one with them, he receiveth every thing from them, new and old, and delivereth them to those sheep and lambs that need them. By the command and commission of God, and his Son, he preaches from the Holy Spirit, to them whose ears are opened to hear what the Spirit of God saith to them, through his scribe, minister, and holy, or purified instrument. As his treasure is the Spirit of God, so his alms are of the same treasure, new and old, as God is pleased to bestow on him.]

Dear reader, have you found this best of all treasures hid in the field of thy affections? Have you sold every thing to purchase it? And dost thou esteem and embrace it as the best of all treasures? Hast thou found the kingdom of heaven within thee? And dost thou find it to be peace, righteousness and joy in the Holy Spirit? If thou hast; and if thou hast found that Jesus Christ, who is called "the faithful and true witness," witnesses with thy spirit, that thou art a son of God, rejoice and give glory to God in the highest; because peace is on thy earth, and good will to all men.

But, dear reader, if thou hast not experienced these things; nor found the kingdom of heaven, nor this peace and rest of soul; nor

this invaluable treasure, Jesus Christ, the way of salvation, who is to be found in you except ye be reprobates; seek him continually till thou dost find, and hold him fast in the arms of faith for ever. Seek, and thou shalt find; believe, and thou shalt be saved from sin and misery, and be instructed into holiness and heaven. We must be made *holy*, or we can not be happy. O God, be thou our only Saviour, refuge and righteousness; clothe our souls with thy holiness and salvation from all our pollutions and iniquities. For all our righteousness is as filthy rags; and thou only canst save, and sanctify us. Save, Lord, or we perish; redeem and wash us from every sin: for one sin only, one little sin, breaks all thy law, and may damn a soul. He that breaketh the law in one point is guilty of all. Reader, hast thou ever committed the least offence against God or man? and dost thou know that thy sins are forgiven? If thou dost not, never rest till thou dost, lest hell should open her mouth and swallow thee up unawares; and thy doom be unalterably fixed in torment. God is love, to those who fly to his Son for redemption; but to those who do not, he is a consuming fire. Fly in prayer to Christ.

Beloved brethren, pray for yourselves, pray for the writer of this; pray for all saints; and do not forget to pray for poor sinners, who forgetting themselves, and their immortal souls, neglect to pray.

NED MAC. ELCHTAL.

EXTRACT FROM ELY'S JOURNAL, A NEW PUBLICATION.

THE CURSE OF AVARICE.

THE subject of this article, whose history is a comment upon the caption, is an aged woman, who is now dependent on alms for subsistence. Once she had friends and possessions, leased several houses, and lived in affluence. She was single, and in middle age, avarice became her predominant passion. After an oninous course of extortion, a quarter-day arrived, on which she sallied forth to collect rents. Among her tenants, she found a woman that held in her arms a child of fourteen days. The husband of this mother was

a worthless man; but she had been hitherto punctual in payments, and would now have been, had she not been subject to unusual expenditures. When the griping landlady called, the poor woman was unable to leave her bed.

"Pay me that thou owest," said the maiden-lady.

"Wait a little while, and I will pay thee all," said the tenant, and plead the peculiarity of her circumstances to one who could not feel for the mother of babes, that are worse than fatherless, while the father lives. Payment the owner of the house would have; and payment she did have; for when she took the bed from under the sick mother to sell it at auction, the child of sorrow, the mother in anguish said, "*may you never again sleep on a bed while you live.*" This was probably uttered with no pious emotion, but, in the issue it appears to have been a curse, which took effect; for the person against whom it was fulminated has never since slept on any other bed than the floor. After that unhappy day, her conscience smote her, and at first she could not sleep any where. Afterwards she refused to make the attempt on any bed, and for many years, even to this day, accepts of nothing but a blanket, and the floor.

Her intellectual faculties became disordered, and her property was soon dispersed. Although her reason has forsaken her, yet her pride has not. Suitable clothing is offered her, but she will not receive it, because she was "not accustomed to such attire."

I have seen her barefoot in the midst of winter, because she could not obtain kid shoes, and silk stockings; and she is always bare-headed in the rain and sun-shine, because she wants a *tasty bonnet*. She will wear a fine calico gown, until it is all tattered to shivers; even in the winter, when it no more than half covers her body, to the rejection of warm, but coarse woollen garments.

" ————— A tatter'd apron hides,

" Worn as a cloak, and hardly hides, a gown

" More tatter'd still; and both but ill conceal

" A bosom heav'd with never-ceasing sighs."

Her delirium is not, however, so well calculated to excite sympathy as that of Cowper's *Crazy Kate*. In her ornaments, she is

still fantastic; for having slit her ears down repeatedly with ponderous rings, like the hoops which were lately in vogue, she now ties twine to her ears, and suspends brass bawbles from the flaxen thread. Neither entreaty nor force can change her habits. The curse of *avarice* has entered into that heart which once nourished the demon; it pervades the life, and is likely to be lasting as futurity.

FOR THE CHRISTIAN MONITOR.

ON FORMALITY.

TRUE religion is the noblest device of divine wisdom, it is calculated to change all the powers and faculties of the heart, mind, and life; hence godliness is spoken of as operating with divine energy. The disciples were requested to tarry at Jerusalem till endued with power from on high; the kingdom of God cometh with power, to renovate the heart: some of old were amazed at the mighty power of God: the operations of divine grace are powerful in producing conviction, repentance, faith, love, humility, and complete holiness; they give power and victory over nature, sin, Satan, and the world. Thus religion is worthy of its great author, as it renews man in the divine image: but many, too many, professors rest in a form. A good education, the practice of moral duties, the observance of human rites, or the barren influence of correct opinions, form the whole stock of their piety: but alas! when these things serve not to change the heart, they are lamps without oil, clouds without rain, and wells without water. A man may have a good form of opinion, of prayer, of preaching, of church discipline, and divine worship; he may be an Episcopal formalist, a Presbyterian formalist, a Methodist formalist, a Quaker formalist, or Baptist formalist; but a form, however good, will avail nothing without repentance, faith, love, regeneration, and a holy life: "a living dog is better than a dead lion:" our sacrifices must be living sacrifices, our faith must be living faith, our hope must be a lively hope; we must not only have a name to

live, but the vital power must dwell in our hearts; then shall we be enabled to say, "us hath he quickened who were dead in trespasses, and sins."

A godly formal saint I long appeared in sight,
By self and Satan taught to paint my tomb, my nature white;
The pharisee within still undisturb'd remain'd,
The strong man arm'd with guilt of sin, safe in his palace reign'd.

But, O! the jealous God, in my behalf came down,
Jesus himself the stronger show'd, and claim'd me for his own;
My spirit he alarm'd, and brought into distress, [ness.
He shook and bound the strong man arm'd in his self-righteous-

Faded my virtues show my form without the power,
The sin-convincing spirit blew, and blasted every flower;
My mouth was stopp'd, and shame cover'd my guilty face;
I fell on th' atoning Lamb, and I was sav'd by grace.

Greenwich Village, Nov. 1812.

M.

ADDRESS TO THE FRIENDS OF THE. MISSIONARY SOCIETY.

THE salvation of immortal souls is an object of such immense importance that a true Christian cannot be indifferent to it. When it is considered that more than five hundred millions of mankind remain to this moment in darkness and the shadow of death, it becomes the imperious duty of every disciple of Christ to enter into such inquiries as these—What can I do to lessen this dreadful evil? What can I do to disperse these clouds of ignorance which cover so large a part of the earth? Inquiries like these have always led the serious Christian to prayer, and the language of his heart has always been—"Thy kingdom come!" A few also, in successive ages of the world, have added some vigorous efforts to their pious peti-

deeds, and have attempted to diffuse the light of life among the perishing heathen; but in the present age, and in this happy country particularly, associations of christians have been formed, and their united efforts of counsel and of wealth have been employed, more effectually to promote a work so arduous and difficult.

Among these, the Missionary Society, instituted in the year 1795, stands distinguished. This society has been enabled, in the course of sixteen years, to send forth a considerable number of faithful Missionaries, and to establish many Missionary stations in various parts of the world; and though they have not in every instance succeeded according to their wishes, they have, on the whole, abundant cause to be thankful; and what God has wrought by them affords sufficient encouragement to proceed with renewed vigour. With a sincere desire to do so, the Directors beg leave to present this Address. They do not suppose that you are indifferent to the great object they have in view; but they wish to "stir up your pure minds by way of remembrance." Since the commencement of this Society, more than a few of its first promoters have been removed to another world, and can no longer afford their aid to its efforts. To their children, and other surviving friends, the same object is now affectionately recommended; and perhaps greater honour cannot be paid to their memory, than by pursuing the same line of benevolence which they approved.

That unusual impulse which was given to the Christian world at large by the institution of this Society, has been productive of most extensive advantages, by the projection of many other noble schemes of benevolence, which have justly claimed, and successfully obtained, the liberal support of the public; but it is possible that the tide of Christian bounty, by being divided into so many channels, may in some parts of its course have been weakened. It is far from the wish of the Directors to divert any part of this sacred stream from its appointed course, but they humbly and earnestly solicit that share of the general bounty which the magnitude and importance, not to say, the priority of this institution, may fairly claim.

When the Missionary Society was first established, the particular objects of its attention were necessarily few. In a course of

years those objects have been multiplied. At a great expense more than a hundred Missionaries have been equipped and conveyed to their respective stations, and supported generally by annual stipends. The aggregate amount of the Society's expenditure is now very considerable—above eight thousand pounds per year. To produce such a sum, (and much more will be necessary, if their plans be extended as it is desirable they should,) requires the united and constant exertions of all the friends of the Society, throughout every part of the United Kingdom. When the Society had but one object, or two, the collections and donations of their friends were most liberally and readily afforded; how much more necessary are they now, when their stations in Asia, Africa, and America, are so numerous. The produce of the fund, which the Directors have always thought it necessary to preserve as a security against the contingencies to which such extensive operations are incident, provides only for a small proportion of its annual expenditure; and although they feel extremely unwilling to diminish it, yet they have lately been under the painful necessity of selling out a considerable portion of their funded property; and unless increased exertions are made, they cannot support their present missions, much less add to their number.

It has often been suggested that *Annual Collections* in the several congregations friendly to this Institution, or the establishment of *Auxiliary Societies*, in which the contributions of the poor may be combined, would most essentially serve this great cause. Of the mode, however, every minister and his friends are the most competent judges; the Directors only beg leave to recommend the support of the cause to the liberality, prudence, and zeal of their Christian brethren; and they hope they shall not offend, by suggesting, that, probably, the more affluent of their friends may not think it improper to increase their annual subscriptions, recollecting the multiplication of the society's objects since they first contributed to its support. The support of a number of Missionaries by whom thousands of the poor heathen are constantly favoured with the preaching of the gospel, is a cause which may reasonably hope for ampler contributions than inferior objects, however laudable.

The encouragement which the Society has received, appears to the Directors very considerable, both in the provision of Missionaries eminently qualified for their work, and in the success which has been given to their ministry. Some of the Missionaries who are now labouring under their patronage, would probably not suffer from a comparison with the best of that character in the primitive ages of Christianity; others, equally excellent, have been removed from the scenes of their useful services. The death of the learned, pious, indefatigable, and successful Missionary, Dr. Van Der Kemp, is an event, which not the Society only, but the whole Christian world must deplore. The loss of Messrs. Cran and Des Granges, also is sincerely lamented. They had acquired the language of the country, established an excellent character among the natives, and begun to preach to them in their own tongue the wonderful works of God; the latter of these had so well attained the Telinga language, that, with the help of a converted Brahmin, he had translated the Gospels of Matthew, Mark, and Luke. But it hath pleased God to call them from their work to their reward; they rest from their labours, and their works will follow them.

(To be Concluded in our next.)

FOR THE CHRISTIAN MONITOR.

AUTUMN.

Mr. Editor,

As I was reflecting upon the season, and viewing the leaves fall in mournful profusion from the tall and stately poplars around my dwelling, I was led to consider human life under the scriptural emblem of a leaf that continueth but for a season. The sacred writers notice all the expressive appearance of nature, and from their analogies with human life, furnish some of the most simple, impressive, and delightful emblems. Thus man is compared to a flower, because his beauty is transient; to grass, because he is soon cut down; to a leaf, the child of a season, and victim of autumnal storms. In reflecting on this subject, the following lines were suggested; if destitute of poetical merit, they are at least illustrative of the subject.

THE LEAF.

How frail the leaf, and yet how gay,
That quivers on yon tree;
It has a voice, and seems to say,
Man, I resemble thee.

What is thy beauty, strength, or bloom,
Thy pleasure, health, and ease;
But leaves, a moment may consume,
The sport of every breeze.

A leaf may live a season through,
But ah! how short its date;
Gay youth, this leaf's a type of you,
So transient is your state.

For oft before it falls, it fades,
The sun or wind may blast;
And many a leaf bestrews the glade,
Ere half the season's past.

So beauty's bloom, if sickness seize,
Is wither'd in an hour;
Each accident, if Jesus please,
Can blast, and then devour.

And if the lovely leaf is cast,
From where it bloom'd so bright;
By summer's heat or autumn's blast,
No power can reunite.

So is it, mortal man, with thee,
When once thy spirit flies;
Thy body drops from life's fair tree,
And none can say arise.

Be wise in time, improve thy prime,
And while thy moments roll;
All evil leave, to Jesus cleave,
And strive to save thy soul.

Greenwich Village, Nov. 1812.

M.